

A FAMILIAR
EXPOSITION
OF THE *Manri*
Church-Catechism
IN
FIVE PARTS.

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|----------------------------------|---------------------------|
| I. Of the BAPTISMAL
COVENANT. | III. Of the COMMANDMENTS |
| II. Of the CREED. | IV. Of the LORD'S PRAYER. |
| | V. Of the SACRAMENTS. |

To which are added,

P R A Y E R S,

For the Use of CHILDREN and SERVANTS.

By ISAAC, Lord Bishop of CORK and ROSS.

ISA. xxviii. 10.

*Precept must be upon Precept, Precept upon Precept,
Line upon Line, Line upon Line, here a little and
there a little.*

The Sixth EDITION.

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EXPOSITION

Church-Catechism

FIVE PARTS

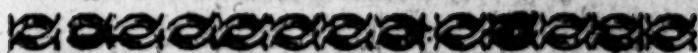
OF THE
I. OF THE COMMANDMENTS
II. OF THE LORD'S PRAYER
III. OF THE SACRAMENTS



P. R. S.

For the Use of Children and Servants

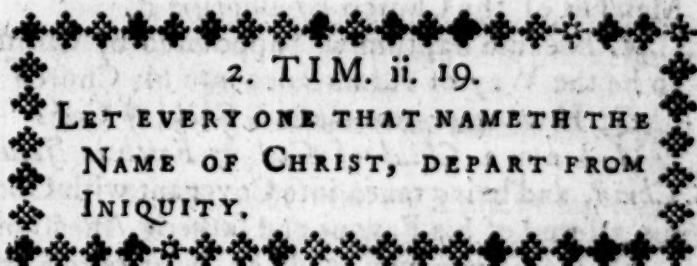
By ISAAC, Lord Bishop of Cork and Ross



A FAMILIAR
EXPOSITION
OF THE
CHURCH-CATECHISM.

PART I.

Of the Baptismal Covenant.



QUESTION.

"WHAT is your Name?"

ANSWER.

"N. or M."

Q. What Name do you answer by?

A. My Christian Name.

Q. Why is it called your *Christian* Name?

A. Because it was given me when I was made a Christian.

A 2

Q. Why

Q. Why doth the Catechism begin by asking your *Christian Name*?

A. Because the Catechism is to instruct me in the Nature and Duties of the Christian Religion.

Q. "Who gave you this Name?"

A. "My Godfathers and Godmothers."

Q. When did they give you it?

A. "In my Baptism."

Q. What was the Effect of your Baptism?

A. "Therein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven."

Q. What do you mean by a Member of Christ?

A. I mean a Member of the Church of Christ.

Q. Why do you say that you were made a Member of the Church by Baptism?

A. Because Baptism was appointed by Christ to be the Way of Admittance into his Church.

Q. How were you made a Child of God?

Gal. iii. 26. A. I am a Child of God by Faith in Jesus Christ, and being taken into Covenant with God am assured of his Favour and fatherly Affection.

Q. How were you made an Inheritor of the Kingdom of Heaven?

Rom. viii. 16. 17. A. That follows from the other. For, We are the Children of God, and if Children, then Heirs of God, and joint Heirs with Christ; it

being one of the chief Articles of God's Covenant, that if we lead a Godly and Christian Life, we shall be happy for ever in Heaven.

5. Q. What do you mean by a Covenant?

A. A Covenant is an Agreement made between two Parties, that each of them shall do such and such Things.

Q. What

Q. What is God's Part of the Covenant?

A. God hath been pleased to grant us the three great Privileges already mentioned. He hath made us Members of his Church, Children of his Love, and Heirs of his Promises.

Q. What Benefit do you expect to receive from these Privileges, if you neglect your Part of the Covenant?

A. None at all; for a Covenant is equally binding on each Side; and if I neglect my Part, I shall most justly forfeit the Benefits which I should be intitled to, if I did my Duty.

Q. What then is your Part of the Covenant?

A. My Part is, to perform faithfully the Engagement entered into for me by my Godfathers and Godmothers in my Baptism.

Q. "What *did* your Godfathers and Godmothers then for you?"

A. "They did promise and vow three things in my Name."

Q. What do you mean by their having promised in your Name?

A. They promised for me, and in my stead, what I ought to have promised myself, had I been able.

Q. What is the *first* Thing that they promised for you?

A. "First, That I should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh."

Q. What do you mean by the Devil?

A. The evil Spirit that tempts us to Sin.

Q. What are the Works of the Devil?

A. The Sins of Profaneness, Blasphemy and Idolatry; Lying and Hypocrisy; Envy, Hatred

tered and Malice; Murder, Revenge, Slander, and all Uncharitableness.

Q. What are the *Pomps and Vanities* of this *Wicked World*?

A. Immoderate Love of Pleasure, Finery beyond our Rank, and all things that lead to Pride or vain Glory.

Q. What are the *sinful Lusts of the Flesh*?

A. All disorderly Inclinations and Desires, which tempt us to break through the Rules of Chastity and Sobriety.

Q. What do you mean by *renouncing* those Things?

A. To renounce them, is to forsake, to have done with them, and to resist and avoid all Temptations to them.

Q. What is the *second* Thing that your God-fathers and Godmothers promised for you?

A. "Secondly, That I should believe all the *Articles of the Christian Faith*."

Q. What do you mean by the *Articles* of your Faith?

A. The several Particulars which I am bound to believe.

Q. *Where* are those Particulars to be found?

A. At large in the Bible; but they are shortly summed up in the Creed.

Q. What do you mean by the *Creed*?

A. The Creed is the same as Belief.

Q. What is the *third* Thing that your God-fathers and Godmothers promised for you?

A. "Thirdly, That I should keep God's *Holy Will and Commandments*, and walk in *the same* all the Days of my Life."

Q. "Dost thou not think that *thou art bound* to believe and do as they have promised for thee?"

A. "Yes,

A. "Yes, verily; and by God's Help so I will."

Q. What is *Verily*?

A. Verily is the same as Truly, Indeed.

Q. Why do you use the Word *upon this Occasion*?

A. I use the Word Verily, to shew that I am in earnest in what I say; being fully convinced that all the Benefits of my Christian Profession intirely depend upon my performing my Duty.

Q. Why do you say *by God's help*?

A. Because I cannot depend upon my own Resolutions.

Q. Since you are obliged to so many Duties, what *Advantage* is it to be a Christian?

A. It is the highest Advantage on that very Account; for every Duty is a Means of Peace and Happiness to my Soul; "and I heartily thank our heavenly Father, that he hath called me to this State of Salvation."

Q. How are you *called* to a State of Salvation?

A. By being received into the Church of Christ, and enabled to work out my own Salvation.

Q. How can you be *sure* of our Salvation?

A. If I sincerely endeavour to perform my Part of the Christian Covenant, I may be sure of my Salvation. For *Christ is the Author of* Heb. *eternal Salvation to all them that obey him.* v. 9.

Q. Do you think it necessary for you *always* to persevere in your Duty?

A. Most certainly; "and I pray unto God that he will give me his Grace, that I may continue in the same unto my Life's End."

Q. What

Q. What do you understand by the *Grace* of God?

A. I mean the gracious *Assistance* of God's holy Spirit, to enable me to do my *Duty*.

Q. Will God give us his *Grace* if we pray for it?

A. God hath promised, to give his holy Spirit to them that ask him.

Luke
xi. 13.

Q. If you happen to fall into *Sin*, are you then without *Remedy*?

A. No, God be praised. It is the gracious Condition of the *Christian Covenant*, that if *Acts* we repent and are converted, our *Sins* shall be
iii. 19. *blotted out*.

Q. Will *Repentance* be accepted in all *Cases*?

A. As there is no *Sin* so small as not to require *Repentance*, so there is no *Sin* too great to be forgiven by God's *Mercy*, on sincere *Repentance*, followed by real *Amendment of Life*,
Ifa. i. 18. *Though your Sins be as Scarlet, they shall be as white as Snow*.

Q. What then is your *Resolution*?

A. Whenever I shall be so unhappy as to commit any *Sin*, I will humble myself before God, and make haste to return to my *Duty*, using my best *Endeavours* not to offend him for the *Time to come*.

PART

PART II.

Of the Creed.

HEB. x. 23.

LET US HOLD FAST THE PRO-
FESSION OF OUR FAITH WITH-
OUT WAVERING.

Catechist. "REHEARSE the Articles
" of thy Belief."

Ans. "I believe in God the Father Al-
mighty, Maker of Heaven and Earth:
" And in Jesus Christ his only Son our
" Lord; Who was conceived by the Holy
" Ghost, born of the Virgin Mary, Suffered
" under Pontius Pilate, Was crucified, dead
" and buried; He descended into Hell, The
" third Day he arose again from the Dead;
" He ascended into Heaven, and sitteth at
" the right Hand of God the Father Al-
" mighty; from thence he shall come to
" judge the Quick and the Dead.

"I believe in the Holy Ghost; The Holy
" Catholic Church; The Communion of
" Saints; The Forgiveness of Sins; The
" Resurrection of the Body; And the Life
" Everlasting. Amen."

Q. What Notion have you of God?

A. God is from Everlasting to Everlasting;
without Beginning and without End. He

B

made,

made, preserves, and governs all Things. God sees all we do, knows all that we design and think; and, according to our Behaviour, will reward, or punish us in the Life to come.

Q. How do you *know* that there is a God?

A. By my natural Reason, and the Bible.

Q. How do you know that there is a God, by your *Reason*?

A. By observing the Heavens and the Earth, and all the Works of God.

Q. How doth *that* prove that there is a God?

A. Because none of these things could have been made but by the infinite Power and Wisdom of God.

Q. Why is God called *the Father*?

Eph. iv. 6. A. Not only because he is the God and Father of all, but more especially, because he is the Father of our Lord Jesus Christ, which is blessed for evermore.

2 Cor.

xi. 31.

Q. What do you mean by *Almighty*?

A. Able to do all Things; the Ruler and Governor of all.

Q. What do you mean by *Heaven and Earth*?

A. The whole World, and all Things therein. All Things visible and invisible.

Q. What do you understand by Things *Visible*?

A. All Things that may be seen: the Earth, Sea and Sky; Sun, Moon and Stars; every Person in the World, every living Creature, every Tree, Plant, Herb, and Flower; they were all made by God.

Q. What do you understand by Things *Invisible*?

A. Not

A. Not only such Things as are too small, or too far off, for us to see; but such as it is impossible to see: all spiritual Beings, our own Souls, the holy Angels, the Devil and his accursed Spirits.

Q. Were *all these* created by God?

A. Yes; and they are all continually subject to his Power and Government. The blessed Angels do not assist us but by God's Appointment and Command; nor can the evil ones hurt us without his Permission.

Q. How did God create the World?

A. The Manner in which God created the World, it is impossible for us to conceive: But this we know, that it was as easy to his Almighty Power, as it is for us to give Orders for any Thing we wish to have done.

He spake the Word, and it was done: He commanded, and it stood fast. Psalm xxxiii.

Q. How doth God preserve and govern the World?

A. By his Providence.

Q. What is *Providence*?

A. God's watchful Care over his Creatures, and his Disposal of all Events.

Q. Can you give any *Instances* of this?

A. It is by the Providence of God that we are brought into the World, and supported in it; that we are rich, or poor; healthy or sick; happy or miserable. When we are awake; when we are asleep; in Darkness, as well as in the Light, God's Providence is constantly watching over us, to keep us from Harm, and to observe our Behaviour.

Q. Can you prove these several Particulars by *Scripture*?

Pſalm A. Yes: *He is about our Path, and about*
xxxix *our Bed, and ſpieth out all our Ways.*

2. *The Eyes of the Lord are in every Place, be-*
Prov. *holding the Evil and the Good. He putteth*
xv. *3.* *down one and ſetteth up another.*
Pſalm

lxxv. 8 Q. What doth your Belief, that every Con-
 dition of Life is appointed by the Providence
 of God, oblige you to?

A. To receive his Bleſſings with Humility,
 and Thankfulneſs, and to uſe them to the
 real Benefit of myſelf and others; to bear my
 own Miſfortunes with Patience, and to treat
 the Afflictions of others with Compaſſion.

Q. What do you learn from your Belief,
 that God's Providence watcheth over you for
 your Good?

A. Not to be affrighted with vain Ter-
 rors, but to put my Truſt in God; for, *If*
Rom. *God be for us, who can be againſt us?*
viii. 31

Q. What Duty is implied in your Belief,
 that God obſerves your Behaviour?

A. To dread to do any Thing that may
 offend him, though ever ſo ſecretly; for, *he*
Matt. *ſeeth in ſecret. The Darkneſs is no Darkneſs*
vi. 18. *with him, but the Night is as clear as the Day.*
Pſalm *with him, but the Night is as clear as the Day.*
exl. 11 *The Darkneſs and Light to him are both alike.*

Q. What doth the Name Jeſus ſignify?

A. It ſignifies a Saviour; and our Lord
 was called by that Name, *because he ſaves*
Matt. *his People from their Sins.*
i. 27.

Q. When was that Name given him?

A. *He was ſo named by the Angel before*
Luke. *he was conceived in the Womb.*
ii. 21

Q. Why is our Saviour called Chriſt?

A. Chriſt is the ſame as Meſſiah, or An-
 ointed

nointed; that is, set apart by the Will of God to be the Redeemer of Mankind.

Q. What do you mean by *Redeeming*?

A. To redeem, is to deliver; to set free.

Q. From *what* doth Christ redeem us?

A. From the Power and Punishment of Sin.

Q. Which are the *three great Offices* of Christ?

A. He was the great Prophet that should come into the World, to teach the Will of God: He was our High Priest, to reconcile us to God by the Sacrifice of himself; and he is our Lord and King, to govern us by his Laws, and at last to bring us to Glory.

Q. How did our Saviour *prove* himself to be Christ?

A. By the Miracles he wrought, and the Prophecies he fulfilled.

Q. What do you mean by *Miracles*?

A. Those wonderful Works which are beyond the natural Power of Man to perform.

Q. What Works of that Kind did Christ perform?

A. He cured the Blind, the Sick, and Maimed, with a Word, and even raised the Dead to Life.

Q. What do you mean by *Prophecies*?

A. Things foretold by the Spirit of God, which the Wisdom of Man could not have foreseen.

Q. What Prophecies did Christ fulfil?

A. The Time and Place of his Birth, the Family he sprung from, and the Manner of his Life and Death, were foretold by the Prophets,

Prophets, and his Resurrection and Ascension were foretold by himself, and all came to pass accordingly.

Q. In what Sense is Christ the *only Son of God*?

A. Christ is the only Son of God, as having the same Divine Nature with the Father.

Q. How is Christ our *Lord*?

Acts x.

36.

Ep i 22

Acts iv

12.

A. He is *Lord of all*; as he is *Head over all Things to the Church*. Neither is there *Salvation in any other*; for there is *no other Name given among Men, whereby we must be saved*.

Q. How do you know that Christ was *conceived by the Holy Ghost*?

Luke i.

35.

Matt i.

23.

A. The Angel declared it to the *Virgin Mary*; and also to *Joseph*.

Q. Why was Christ *born of a Virgin*?

A. That was the fulfilling of the Prophecy of *Isaiah*, *Behold a Virgin shall conceive and bear a Son*.

Isa. vii.
14.

Q. What do you mean when you say, *Suffered under Pontius Pilate*?

A. I mean that Christ suffered when *Pontius Pilate* was Governor of the Jews.

Q. Why is *Pontius Pilate* mentioned in the *Creed*?

A. In order to fix the Time when Christ suffered.

Q. Why was *that* necessary?

A. To shew that the Prophecies were fulfilled, which foretold the Time when Christ was to be cut off for the Sins of the World.

Q. What did Christ *suffer*?

A. He was falsely accused, buffeted and spit upon, scourged, condemned, and crucified as a Malefactor.

Q. What

Q. What is being *Crucified*?

A. Fastened with Nails to a Cross.

Q. What is *Descending*?

A. Going down.

Q. Into *what Place* did Christ go down?

A. He went down into the Place where the Soul is received when it is separated from the Body.

Q. Is that the Signification of the Word *Hell*?

A. The true meaning of the Word Hell, is a Place of Darkness; a Place which is not to be seen; and it is used in the *Psalms*, in a good Sense, for the State of the Dead. Ps. xxi
10.

Q. Why do you mention *Christ's descending into Hell*?

A. To express my Belief, that the Soul of Christ was actually separated from his Body, and that he did really die like other Men.

Q. *How long* did Christ remain in the State of the Dead?

A. Until the third Day; and then rose again, as he himself had foretold.

Q. How do you reckon that Time?

A. He was put to death on *Friday*, lay in the Grave on *Saturday*, and rose again on *Sunday Morning*.

Q. What do you mean by his *rising again from the Dead*?

A. I mean, that he was restored to Life, and rose out of the Grave.

Q. What *Proof* is there of that?

A. The strongest Proof that can be given in such a Case; the Evidence of his Apostles, who knew him well, and had all along attended on him.

Q. Did

Q. Did his Apostles converse with him after his Resurrection?

Acts
i. 3.

A. Yes; to these very persons He shewed himself alive after his Passion, by many infallible proofs; being seen of them forty Days, and speaking of the things pertaining to the Kingdom of God; conversing with them, and instructing them.

Q. What doth *Ascending* signify?

A. Going up.

Q. In what manner did Christ ascend into Heaven?

A. After solemnly discoursing with his Apostles, Whilst they beheld, he was taken up, and a Cloud received him out of their Sight?

Acts i. 9

Q. Hath God Hands?

A. God hath no Body or Limbs, but is an invisible and pure Spirit: He is not, like us, confined by any Shape to this or that Spot, but is present every where.

Q. What is meant by Christ's sitting at the right Hand of God?

Matt. xxviii.

18.

John

xvii. 5.

A. That all Power is given unto him in Heaven and in Earth; being entered into his Glory, the Glory which he had with God before the World was.

Q. Of what Benefit to us is Christ's Ascension into Heaven?

Heb. ix.

24.

John

xiv. 3.

A. He now appears in the Presence of God for us, and has prepared a Place there for all his faithful Disciples, that where he is, there they may (in due Time) be also.

Q. How doth Christ appear in the Presence of God for us?

Heb. vii.

25.

A. He is our Mediator and Advocate, to make Intercession for us.

Q. What

Q. What is a *Mediator*?

A. A Mediator is one who goes between Persons at Variance, in order to make up their Differences and reconcile them.

Q. What is an *Advocate*?

A. An Advocate is one who pleads the Cause of another.

Q. Do you understand what is meant by *making Intercession*?

A. By Christ's making Intercession with God, is meant, his beseeching God to pardon and bless us.

Q. What is to be understood by his coming to *judge* the World?

A. That he shall come again at the last Day with Glory and Power, like a Judge, to try the whole World, and to give Sentence according to what every one hath done, whether it be good or evil.

Q. Who are meant by the *Quick*?

A. They who shall be alive at the last Day.

Q. What will be the *Effect* of the last Judgement?

A. The Wicked shall go away into ever- Mat. lasting Punishment; but the Righteous into xxv. 64 Life Eternal.

Q. Is there no *middle State* between Heaven and Hell?

A. If there were such a State, the Holy Scriptures, no doubt, would have told us so: But they say nothing of such a State.

Q. Is it not proper, do you think, that the Souls of the Faithful should be cleansed from their Sins, and made fit for Heaven, by the *Fire of Purgatory*?

A. Our

A. Our Faith must be built upon what God hath actually declared; not upon any groundless Fancies of our own. The Penitent are cleansed from all Sin, and made fit for Heaven, by the Merits of Christ; but the Fire of Purgatory is but an Invention of Men for their own Gain.

Q. What are the *Merits of Christ*?

A. His taking our Nature upon him, and suffering for Sins, *the Just for the Unjust,*
1 Pet. iii. 18. *that he might bring us to God.*

Q. Who is the *Holy Ghost*?

A. The third Person in the blessed Trinity.

Q. Why is the third Person so particularly called *Holy*?

A. Because it is his particular Office to sanctify us, or make us holy.

Q. What do you mean by the *Church*?

A. By the Church, I mean the whole Congregation of the Faithful; all that profess and call themselves Christians.

Q. Why is the Church called *Holy*?

A. Because all Christians engage themselves, by their Profession, to be holy.

Q. What is the Signification of the Word *Catholic*?

A. *Catholic* signifies Universal, Intire, the Whole, that which includes all Particulars.

Q. Why is the Church of Christ called *Catholic*?

A. The Church of Christ is so called, because it is not confined to any one Place or Country, but takes in every Nation upon Earth.

Q. Is there not another Sense in which the Church is called *Catholic*?

A. Yes;

A, Yes; the Church is called Catholic, because it ought not to admit any new and particular Opinions, which occasion Sects or Parties in Religion; but to *hold fast the Form* 1 Tim i. 14. *of sound Words, after the Common Faith, and* Tit. i. 14. *to keep the Doctrine of God our Saviour in all* Gal. ii. 14. *Things, whole and intire, according to the Truth of the Gospel.* 14

Q. In which of these Senses is the Church of Rome to be called the Catholic Church?

A. The Church of Rome has no Right to that Title in either of these Senses.

Q. Why do you not allow it to be the Catholic Church in the *first* Sense?

A. Because it is but a particular Church, not the whole Church; and so far is it from admitting all Nations to the Benefits of the Catholic Church, that it allows none to be true Christians but those within its own Pale.

Q. Why is not the Church of Rome to be called Catholic in the *second* Sense of the Word?

A. Because it teaches and commands many Things intirely unknown in the first Ages of the Church; and some of them contrary to the general Principles of Christianity, as it was taught by our Saviour and his Apostles.

Q. Can you *name* any of these Things?

A. The Worship of Images and Saints, Indulgences, Persecution, and many others.

Q. Whom do you mean by *Saints*?

A. The Word Saints, signifies Holy Persons; and, in the New Testament, that is a common Name for all Christians; because all are required to lead holy and good Lives.

Q. What is the *Communion of Saints*?

A. A partaking in the common Privileges and Benefits of Christianity.

Q. What are the common *Privileges* and *Benefits* of Christians?

A. We are all baptized into the same Faith, are Subjects of the same Lord, live in Hope of the same Promises, which, it be not our own Fault, we shall obtain, and shall be made Partakers of the same Glory,
 Eph. ij. being *Fellow Citizens with the Saints, and*
 19 *of the Household of God.*

Q. What *Duty* follows from the Communion of Saints?

A. To be kindly affectioned one to another, to love as Brethren, to be zealous for
 Ep. iv. the Truth, *but with all Lowliness and Meek-*
 2, 3. *ness, with Long-suffering, forbearing one another in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace.*

Q. What is your Duty with Regard to the *Saints departed*?

A. To honour their Memory for the good Examples they have set, to bless God for them, and to follow them in doing our Duty in like Manner.

Q. If that be all, why do Protestants *dedicate Churches*, and *keep Holidays* to their Honour?

A. Not to worship or pray to them; but for the Purposes just mentioned, in order to remind us of their Virtues, and of the Necessity of going on in the same Christian Course.

Q. Upon what Account doth God grant *Forgiveness of Sins*?

A. Of his own free Grace and Mercy;
 not

not for any Merits we can have, but for Christ's Sake.

Q. But are there no *Conditions* required?

A. Yes, we must forsake our Sins, and sincerely endeavour to do our Duty, humbly relying upon God's Mercy, through *Christ*. These are necessary Conditions of Forgiveness, and will not fail to procure it.

Q. Why must we rely on God's Mercy through Christ?

A. Because *He is the Propitiation for our Sins.* 1 John ii. 2.

Q. How is Christ a *Propitiation* for our Sins?

A. Christ hath reconciled us to God by the Sacrifice of himself.

Q. What is the Effect of our *Reconciliation* to God?

A. Such is the Compassion and Mercy of God, that, if we forsake our Sins and amend our Lives, he receives us into Favour, as if we had never offended him.

Q. What do you mean by the *Resurrection of the Body*?

A. That all Men shall rise again with their Bodies, and shall give an Account of their own Works.

Q. What is the *Life Everlasting*?

A. The Life that is to follow the Day of Judgment is not, like this World, to have an End, but is to last for ever.

Q. What doth *Amen* signify?

A. *Amen* signifies *truly, sincerely.*

Q. Why do you use this Word at the End of the *Creed*?

A. I say *Amen* at the End of the Creed to shew

shew, that this is indeed my sincere Belief, and that it is my Desire to live agreeably to my Profession.

Q. "What dost thou chiefly learn in these Articles of thy Belief?"

A. "First I learn to believe in God the Father, who hath made me and all the World."

Q. How will you shew your Belief in God the *Father*?

A. I will love his Goodness, reverence his Wisdom, fear his Power, and trust in his Providence; I will praise him for his Mercies, pray to him for Pardon and Protection, and obey his Will.

Q. Whom do you believe in *Secondly*?

A. "Secondly, in God the Son, who hath redeemed me and all Mankind."

Q. How will you shew your Belief in God the *Son*?

A. I will constantly hold fast the Faith of *Christ*, and I will prove myself to be his Disciple by a sincere Endeavour to keep his Commandments, and then I shall not be
 Rom. xiv. 10 afraid to stand before his Judgment-Seat?

Q. Whom do you believe in *Thirdly*?

A. "Thirdly in God the Holy Ghost, who sanctifieth me and all the Elect People of God."

Q. How will you shew your Belief in God the *Holy Ghost*?

A. I will endeavour to cleanse myself from all Filthiness, both of Flesh and Spirit, humbly confessing, that by Him alone I am enabled to do any Thing that is good.



P A R T III.

Of the Commandments.



M A T T. xiv. 17.

IF THOU WILT ENTER INTO LIFE,
KEEP THE COMMANDMENTS.

Q. “Y O U said, that your Godfathers
“ and Godmothers did promise for
“ you, that you should keep God’s Com-
“ mandments. Tell me therefore how many
“ there be?”

A. “ Ten ”

Q. “ Which be they ? ”

A. The same which God spake in the
“ twentieth Chapter of *Exodus*, saying, I
“ am the Lord thy God, who brought thee
“ out of the Land of *Egypt*, out of the House
“ of Bondage.”

Q. What is *Exodus*?

A. *Exodus* is the second Book of the Old
Testament, which gives an Account of the
Departure of the *Israelites* out of *Egypt*, and
of the giving of the Law of *Moses*.

Q. Why hath God thought fit to mention
his having brought them out of the Land of
Egypt, out of the *House of Bondage*?

A. Because the Commandments were given
immediately to the People of *Israel*, whom
he had so delivered.

Q. Is

Q. Is there any other Reason?

A. Another Reason may be, that being reminded of the Benefits they had received from God, they might obey him out of a Principle of Gratitude and Love.

Q. Are these Commandments *binding upon us Christians?*

Matt. A. They are: for *Christ came not to destroy*
v. 17. *the Law, but to fulfil it.*

Q. Hath *Christ confirmed* the Commandments?

A. He hath; for he explained their true Nature and Meaning, and requires the Practice of them in their full Extent.

Q. Which is the *First Commandment?*

A. "Thou shalt have no other Gods but me."

Q. What doth the *First Commandment forbid?*

A. The First Commandment forbids me to worship any Being but the one only Lord God Almighty.

Q. Why then do you worship *Christ?*

John A. We have God's Command, *That all*
v. 23. *Men should honour the Son, even as they honour the Father;* and we worship Christ not as Man, but as God; who in the *Beginning was with God, and the same was God.*

John A. Are *Saints and Angels* and the *Blessed*
ch. 2. *Virgin* to be worshipped?

Mat A. No: The Scripture saith, *Thou shalt*
xiv, 10 *worship the Lord thy God, and him only shalt thou serve.*

Q. But though they are not to be worshipped with the Honour due to God, may they not

not be worshipped with a *lower* Kind of Worship?

A. There is but one Kind of religious Worship, and that is due to God alone.

Q. In what doth the *Worship of God* consist?

A. In honouring him in our Hearts, and expressing that Honour in Confession and Prayer, in Praise and Thanksgiving.

Q. Which is the *Second* Commandment?

A. "Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands in them that love me and keep my Commandments."

Q. Is this a *distinct* Commandment, or is it *Part of the First*?

A. They are, each of them, *distinct* and separate Commandments.

Q. What is the *Design of each*?

A. The First is, to prevent the Worship of any but the one living and true God; and the Second, to prevent the Worship of Him in any Manner that is unworthy of him, or displeasing to him.

Q. What then doth the *Second* Commandment *forbid*?

A. It forbids me to worship any Image or Picture, or to bow down before it; nay, and

even to make any Representation of Almighty God at all.

Q. Why is *that* forbidden?

A. Because that would be apt to lower my Notion of God, and make me think that he has a bodily Shape, like that of the Image or Picture.

Q. Would that be *unworthy* of God?

A. Yes, certainly; for God hath no Shape or Parts, but is invisible. *To whom will ye liken God? Or what Likeness will ye compare unto him?*

Isa. xl.
8.

Q. Is it not *useful* to have an Image or Picture before you, when you are at your Prayers?

A. Quite the contrary. Instead of lifting up my Heart to God, who dwelleth in the Heavens, I should be apt to think only of the Image or Picture I was looking at.

Q. In *what Manner* then is God to be worshipped?

John

iv. 24.

A. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

Q. May we not make Images or Pictures of Christ, the Virgin Mary, and other Saints?

A. Yes; they may be made, but not for religious Worship: for that is Idolatry.

Q. What do you mean by Idolatry?

A. Idolatry is the Worship of any bodily Figure, and it also signifies the Worship of any Being but God.

Q. Can you give any *Instances* of these two Kinds of Idolatry?

A. To worship any Representation of God the Father, or to worship the Host, or a Crucifix, or any Image or Picture of Christ,

is Idolatry in the first Sense of the Word; and to worship the Image or Picture of the Virgin *Mary*, or of any other Saint, is Idolatry in both Senses; for neither the Figure nor the Saint ought to be worshipped.

Q. Is Idolatry a great Sin?

A. A very heinous one. It is the Sin for which God punished the Jews most severely; and to keep us from it, he here declares himself a jealous God.

Q. What do you mean by God's being *jealous*?

A. I mean, that he is angry with those who give his Honour to any other Being, much more with such as worship a Piece of Wood or Stone, or painted Canvass. *I will not give my Glory to another, nor my Praise* ^{Isa. xliii. 8.} *to graven Images.*

Q. How will God visit the Sins of the Fathers upon the *Children*?

A. Not in the next World but in this; as is plain by the Expression of the Third and Fourth Generation, and even *that* only of them that hate him, that is, the Wicked and Ungodly.

Q. Is there any *Promise* to counterbalance that Threatning?

A. God declares that he will have Mercy upon Thousands of them that love him and keep his Commandments.

Q. What do you conclude from thence?

A. That God is full of Compassion and Mercy, and takes more Delight in rewarding than in punishing.

Q. How are you affected by that Consideration?

A. I adore, and bless, and love him for his Goodness and Mercy, and desire to obey him, not as of Force and Necessity, but willingly, cheerfully, and thankfully, as the Friend and Benefactor of Mankind.

Q. Which is the *third* Commandment?

A. "Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain."

Q. How is the Name of God taken in *vain*?

A. By Swearing falsely, by Swearing profanely, by Swearing rashly, by Cursing, by rash and unlawful Vows, by using God's Name on a sudden, when we are surprised or discontented, and by using it upon common and trifling Occasions, or at any Time without proper Attention and Reverence.

Q. Doth this Phrase signify any Thing besides the *Name* of God?

A. The Name of God often stands for God himself, and for whatever relates to his Service and Glory.

Q. How is the Name of God taken in *vain* when understood in *that* Sense?

A. By speaking of Religion, or any Thing belonging to it, blasphemously, contemptuously, or carelessly; and also, on the other Hand, by making Religion and the Honour of God a Cloak for selfish or wicked Purposes.

Q. Is Swearing by any of the *Creatures* or *Works* of God, a Breach of this Commandment?

A. Our blessed Saviour has shewn, that Swearing

Swearing by any of the Creatures is in Effect the same as Swearing by him that made them. Swearing by Heaven is Swearing by the Throne of God; and it is He that sitteth upon that Throne, and dwelleth in Heaven, that gives it any Holiness or any Right to be sworn by. Mat. xxiii. 22.

Q. Do you take God's Name in vain, if you swear by your *Conscience*, your *Life*, your *Soul*, your *Faith*, and the like?

A. If I swear by my Conscience, I swear by God; *for he alone knoweth the Secrets of my Heart.* Ps xliv 21.

If I swear by my Life, I swear by God; *for in him I live and move and have my Being. In his Hands are the Issues of Life and Death.* Acts xvii 28 P lxxviii 20.

If I swear by my Soul, I swear by him that is able to destroy both Soul and Body in Hell. Matt. x. 28.

If I swear by my Faith, I swear by him who is the Author and Finisher of my Faith. Heb. xii. 2.

Q. Is it a Breach of the third Commandment, to say, *As I hope to be saved*?

A. Yes: If it be not said with true Seriousness and upon a fit Occasion. For, *God is our Hope, and of Him alone cometh Salvation.* Psal. xvi. 1 lxii. 1.

Q. What do you think of Swearing by *Blood and Wounds*?

A. It is a most profane and blasphemous Contempt of the great Sacrifice of Christ's Death, *by whose Stripes we are healed; who redeemed us by his precious Blood.* 1 Pet. ii. 24. 1 Pet. i. 19.

Q. How then will you keep this Commandment? A. 1

A. I will keep a Guard upon my Tongue, and take Care to speak of God, and whatever relates to his Worship and Service, with such Seriousness and Reverence as may keep up, both in myself and others, a just Sense of his infinite Knowledge, Holiness, and glorious Majesty.

Q. Doth this Commandment require you *never* to take an Oath, upon any Occasion?

A. That cannot be the Meaning of this Commandment; for by taking a just Oath, in a lawful Cause, I do Honour to God, and Good to Man.

Q. How do you do *Honour to God* by taking an Oath?

A. I do Honour to God by taking an Oath, because it is a solemn Act of Religion, and expressly commanded. *Thou shalt fear the Lord thy God, and serve him, and swear by his Name.*
Deut. vi. 13.

Q. How do you do *Good to Men*, by taking an Oath?

A. An Oath is the surest Means of putting an End to Strife and Contention, and of doing Justice where the Rights and Properties, the Liberties and Lives of Men are concerned.

Q. What is the *Import* of an Oath?

A. An Oath is an Acknowledgement that God perfectly knows my Thoughts, and that he is infinitely just, and holy, and powerful, to reward or to punish me both in this World and that which is to come.

Q. On what *Condition* then is an Oath to be taken?

A. An Oath is to be taken in *Truth*, in *Judgment*, and in *Righteousness*.
Jer. xv. 2.

Q. What must you do, to take an Oath in *Truth*?

A. I

A. I must consider well that what I swear be strictly true, according to the common and ordinary Sense of the Words, without any Trick or Disguise, but plainly and directly, as understood by the Person for whose Satisfaction the Oath is taken.

Q. What do you mean by taking an Oath in *Judgment*?

A. I mean, that the Occasion upon which I swear must be a Matter of Weight and Consequence, such as is fit for a Magistrate or a Court of Justice to be concerned in.

Q. What do you mean by taking an Oath in *Righteousness*?

A. It must be innocent and just in its own Nature, and it must be taken in order to promote some lawful and worthy Purpose.

Q. Do you think that you are bound to keep an Oath taken to do any *unlawful* and *wicked* Act?

A. No: An Oath to do any wicked Thing must be repented of, but not performed.

Q. Why?

A. Because an Oath can never set aside the Law of God.

Q. What do you mean by *holding Guiltless*?

A. To hold Guiltless is to acquit, to clear, and free from Guilt.

Q. What do you understand by *God's not holding him Guiltless* that taketh his Name in vain?

A. That he will pass Sentence of Condemnation upon such an one, and punish him.

Q. Which is the *Fourth* Commandment?

A. "Remember that thou keep holy the
" Sabbath

" Sabbath Day. Six Days shalt thou labour
 " and do all that thou hast to do, but the
 " seventh Day is the Sabbath of the Lord
 " thy God. In it thou shalt do no Manner
 " of Work, thou, and thy Son, and thy
 " Daughter, thy Man-servant, and thy
 " Maid-servant, thy Cattle, and the Stran-
 " ger that is within thy Gates. For in six
 " Days the Lord made Heaven and Earth,
 " the Sea, and all that in them is, and
 " rested the seventh Day, wherefore the
 " Lord blessed the seventh Day, and hal-
 " lowed it."

Q. What is the *Sabbath Day*?

A. The Day of Rest; the Day on which we are to lay aside worldly Business.

Q. What do you mean by God's *blessing and hallowing it*?

A. God's appointing it to be kept holy for the Purposes of Religion.

Q. What *Day in the Week* was appointed for that Purpose?

A. The seventh Day, or *Saturday*, was the Jewish Sabbath, in Memory of God's resting from the Works of his Creation.

Q. What do you understand by God's *resting the Seventh Day*?

I(a. xl. 28. A. Not that God wanted Rest and Ease, as we do when we are weary, *for the Creator of the Ends of the Earth fainteth not, neither is weary*, but God is said to have rested, because he then left off, having finished all that he thought proper to do.

Q. Why was the Day changed to *Sunday*?

A. In Memory of our Lord's Resurrection; that

that being the Day whereon he rose from the Dead.

Q. How long hath *Sunday* been set apart by *Christians*?

A. It was kept holy in the Time of the Apostles, being then called *the Lord's Day*. Rev.

Q. In *what Manner* is it to be kept holy? 1. 10.

A. By attending on Divine Service, by Reading and Meditation, by particular Devotion, by serious Deportment, and whatever can tend to the Honour of God and the Benefit of our Souls.

Q. Is that then the *only Day*, on which the Duties of Religion are to be attended to?

A. That Day is more solemnly set apart for Holy Uses, not that we may be at Liberty to neglect the Care of our Souls at other Times; but that by a due Observation of that Day we may be the more mindful of our Duty the rest of the Week, and the better secured against the Temptations that surround us in worldly Business.

Q. Are *all Works* forbidden to be done on the Lord's Day?

A. No; the Works of Piety, Charity, and Necessity, whether common or extraordinary, are lawful at all Times.

Q. Which is the *Fifth Commandment*?

A. "Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee."

Q. What do you mean by *honouring* your Father and Mother?

A. I mean, behaving myself towards them with Love and Respect; submitting to their

Correction, following their Advice, obeying their Commands, imitating their Virtues, bearing with their Infirmities, relieving their Wants, and studying to be a Comfort and Blessing to them in all Things.

Q. How is this Commandment enforced?

A. By a Promise of Length of Days and Happiness.

Q. Doth not this Commandment suppose that Parents are obliged to some Duty towards their Children?

A. It is the Duty of Parents to be careful of their Children's Health, their Education, and their Happiness.

Q. How is that Care to be *shown*?

A. By exercising both their Body and Mind in such Employments as are suitable to their Abilities and State of Life; by providing for their proper and comfortable Support: and, above all, by bringing them up in the Nurture and Admonition of the Lord.

Q. Doth this Commandment extend any further?

A. Yes; the Reason of the Case requires that I behave myself with suitable Respect and Duty to the King, and to all that are in Authority, to the Ministers of God's Word, and all my Benefactors and Superiors.

Q. What is your Duty to the King?

A. To the King I must pay the most dutiful Respect and Allegiance, and endeavour to promote in others, as far as I am able, the like Principles of Loyalty, Obedience and Affection.

Q. Are

Q. Are you not obliged to pay all *Taxes* and *Duties* that the Law requires?

A. Whatever the Law ordains for the Support of Government is certainly a Christian's Duty to pay, and a Sin to withhold. *Render Rom. to all their Dues: Tribute to whom Tribute xiii. 7. is due, Custom to whom Custom.*

Q. What is your Duty to them who are put in *Authority*?

A. To pay a willing Obedience to their lawful Commands, and to treat their Persons with such Respect as is due to their Office and Rank.

Q. What is your Duty to the *Ministers of God's Word*?

A. To hearken to their Instructions, and ¹*Thes. to esteem them very highly in Love for their v. 13. Work's Sake.*

Q. What is your Duty to your *Benefactors*?

A. To be thankful for the Favours they have done me, and to be ready to do what is agreeable to them, as far as my Duty to God and to other Men will allow.

Q. What is your Duty to your *Superiors or Betters*?

A. To behave myself with that Humility and Respect which their Condition of Life and my Connection with them requires.

Q. What is the Duty of a *Servant*?

A. To be faithful and diligent in his Master's Business, obeying all lawful Commands with *Chaeifulness*, and studying the Benefit and *Happiness* of the Family he is placed in.

Q. What are St. Paul's Directions to Servants?

Ep. vi. A. *Servants, be obedient—not with Eyes, 5, 6, 7. service, as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart; with good Will doing Service, as to Tit. iii. the Lord, and not to Men. Exhort Servants 9, 10. to be obedient to their own Masters, to please them well in all Things; not answering again, not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all Things*

Q. What is meant by Purloining?

A. By the Word *purloining*, I understand any Breach of Trust, pilfering, embezzling, or wasting the Goods of another, or suffering and consenting that they be wasted or made away with.

Q. Are there not also Duties to which Superiors are obliged?

A. Yes, certainly.

Q. What is the Duty of the King to his Subjects?

A. To protect and defend them, and in all Things to consult the Honour and Welfare of the Public.

Q. What is the Duty of Magistrates, and such as are in Authority?

A. To administer Justice to all, and to execute the Laws impartially, for the general Benefit.

Q. What is the Duty of the Clergy?

A. To teach and exhort, to rebuke and admonish, to perform all holy Offices diligently, to the Edification of the People, and to be *Ensamples to their Flock*.

Q. What is the Duty of *Benefactors*?

A. Not to bestow their Favours out of a Principle of Vanity, but of Christian Love and Charity, upon such as stand most in Need, and are most worthy of them.

Q. What is the Duty of *Superiors*?

A. To be courteous, condescending and obliging to such as are below them; remembering that all Men come from the same Stock, and are the Children of our heavenly Father, *who is no Respector of Persons.*

Act.

Q. What is the Duty of a *Master* or *Mistress*?

x. 34.

A. To be just and mild, and gentle to their Servants; *knowing that they themselves have a Master in Heaven.*

Eph.

vi. 9.

Q. Which is the *Sixth* Commandment?

A. "Thou shalt do no Murder."

Q. What is *Murder*?

A. The taking away the Life of any Person, wilfully and unlawfully.

Q. In what Cases may Mens Lives be taken away *lawfully*?

A. There are but three such Cases.

Q. Which is the *first*?

A. In our own Defence, and that only in a just Cause, and in Case of unavoidable Necessity; for if there be any other Means of defending ourselves, or the Cause be an unjust one, we are guilty of Murder.

Q. Which is the *second* Case?

A. Mens Lives may be taken away in Pursuance of the Law, and in the Execution of Justice; but that must be done without Malice or Revenge, and only for the Sake of the Publick, and as a Terror to Evil-doers.

Q. Which

Q. Which is the *third* Case?

A. Mens Lives may be taken away, if necessary, in War.

Q. Why do you say, *if necessary*?

A. Because we have no Right over the Lives of the innocent and peaceable Inhabitants of a Country we happen to be at War with.

Q. Are the Lives of those whom we take in Arms against us absolutely in our Power?

A. No: We are not wantonly and needlessly to destroy them; but, on the contrary, we are bound by this Commandment to spare their Lives, when it can be done, without endangering our own, and to treat them with all the Generosity and Kindness that the Publick Safety and the Good of our Country will allow.

Q. How far doth this Commandment extend?

A. This Commandment forbids every Degree of Cruelty; all violent and groundless Anger, Malice, Revenge, Quarelling, and even contemptuous and provoking Language.

Q. What then is *required* by this Commandment?

A. To preserve our Neighbour's Life and Health; to assist and relieve him when he is in Danger or Want; to forgive him when he is in Fault; to be always kindly affectioned,

Rom. and, as much as lieth in us, to *live peaceably*
xii. 18. *with all Men.*

Q. Which is the *Seventh* Commandment?

A. "Thou shalt not commit Adultery."

Q. What

Q. What Sins are *forbidden* by this Commandment?

A. Not only the Sin expressed in this Commandment, and every other Act of gross Uncleaness, but likewise all Indecency, in Behaviour and Dress; in Word, Look, and Thought. In short, whatever tends to corrupt and defile the Mind is forbidden by this Commandment.

Q. Are all these things contained in the seventh Commandment?

A. Yes; the Word of God is very express concerning all these Things. *I will that* 1 Tim. *Women adorn themselves in modest Apparel,* ii. 9 *with Shamefacedness and Sobriety. Let no corrupt Communication proceed out of your Mouth.* 29 *Whosoever looketh on a Woman to lust after* Mat v. *her, hath committed Adultery with her already* 28. *in his Heart. Keep thy Heart with all Diligence; for out of it are the Issues of Life.* Prov. iv. 23.

Q. What then is required by this Commandment;

A. Husband and Wife are bound to be faithful and affectionate to each other, and every one is obliged to be cautious and discreet in Behaviour, chaste in Conversation, modest in Apparel, and pure in Heart.

Q. What Means will you use in order thereto?

A. I will live temperately and soberly, and avoid loose and idle Company.

Q. Which is the Eighth Commandment?

A. "Thou shalt not steal."

Q. What is *forbidden* by this Commandment?

A. Theft.

A. Theft and Robbery, and all Manner of Injustice and Wrong, whether by Force or Fraud, whether open or secret, whether the Value be great or small, whether I am actually guilty of it myself, or connive at it in others.

Q. What is *required* by this Commandment?

A. To be just and honest and fair in all my Dealings; industrious and frugal, and content to live within those Circumstances in which God hath thought fit to place me; Eph. *working with my Hands, if necessary, that I*
iv. 28. *may have to give to him that needeth.*

Q. Which is the *Ninth* Commandment?

A. "Thou shalt not bear false Witness
"against thy Neighbour."

Q. What is *forbidden* by this Commandment?

A. I must not do an Injury to my Neighbour by any Thing I say; neither in a Court of Justice by false Evidence, out of Favour to one Side, or Hatred to the other; nor in common Conversation, by Lying, Slandering, Backbiting, Tale-bearing, or any unkind Whispers and Surmises.

Q. What are you *required* to do by this Commandment?

A. I must be strictly and religiously true in all Proceedings in a Court of Justice; and in private Life I must be tender of my Neighbour's Reputation and Character, and, instead of taking Pleasure in relating Stories to his Prejudice, I must interpret his Actions with Candour and Charity.

Q. Which is the *Tenth* Commandment?

A. "Thou

A. "Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his."

Q. What is the Meaning of this Commandment?

A. This Commandment expressly forbids all unlawful Wishes and Desires of the Heart, and is intended to be a Guard and Fence against the Breach of the other Commandments: *For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witnesses, Blasphemies.* Matt. xv. 19.

Q. How will you keep this Commandment?

A. I will watch over all those Passions and Desires which might incline me to envy my Neighbour's Lot, or to repine at my own; that so in whatever State I am, therewith I may learn to be content. Phil. iv. 11.

Q. In how many Tables were these Ten Commandments delivered?

A. In two Tables of Stone, written with the Finger of God.

Q. Do you suppose then that God hath Hands and Fingers? Exod. vii. 19.

A. No: The Finger of God signifies the extraordinary Power of God. Luke xi. 20.

Q. "What dost thou chiefly learn by these Commandments?"

A. "I learn two Things; my Duty towards God, and my Duty towards my Neighbour."

Q. "What is thy Duty towards God?"

A. "My Duty towards God, is to believe in him, to fear him, and to love him
 "with all my Heart, with all my Mind,
 "with all my Soul and with all my Strength;
 "to worship him, to give him Thanks, to
 "put my whole Trust in him; to call upon
 "him; to honour his holy Name and his
 "Word; and to serve him truly all the
 "Days of my Life."

Q. In which of the Commandments do you learn this?

A. In the first Four.

Q. "What is thy Duty towards thy Neighbour?"

A. "My Duty towards my Neighbour
 "is to love him as myself, and to do unto
 "all Men as I would they should do unto
 "me."

Q. This is a Summary of the whole second Table: But what is the Substance of each Commandment separately?

A. "To love, honour and succour my
 "Father and Mother; To honour and obey
 "the King, and all that are put in Authority
 "under him; to submit myself to all my
 "Governors, Teachers, Spiritual Pastors
 "and Masters: to order myself lowly and
 "reverently to all my Betters." This is
 the Substance of the Fifth Commandment.

"To hurt no Body by Word or Deed,
 "to hear no Malice nor Hatred in my
 "Heart," is the Substance of the Sixth
 Commandment.

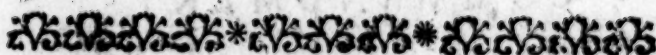
"To keep my Body in Temperance, Soberness and Chastity." is the Substance of the Seventh Commandment.

"To

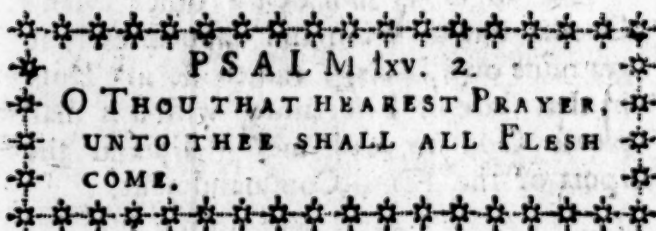
“ To be true and just in all my Dealings ;
 “ to keep my Hands from picking and steal-
 “ ing,” is the Eighth Commandment.

“ And my Tongue from Evil-speaking,
 “ Lying and Slandering,” is the Ninth Com-
 mandment.

“ Not to covet nor desire other Men’s
 “ Goods, but to learn and labour truly to
 “ get mine own Living, and to do my Duty
 “ in that state of Life, unto which it shall
 “ please God to call me.” This is the
 Purport of the Tenth Commandment.



PART IV.

Of the Lord's Prayer.

PSALM lxxv. 2.

O THOU THAT HEAREST PRAYER,
UNTO THEE SHALL ALL FLESH
COME.

Catechist. "*MY* good Child, know this,
that thou art not able to do
these Things of thyself, nor to walk in the
Commandments of God, and to serve Him,
without his special Grace, which thou must
endeavour at all Times to call for by dili-
gent Prayer: Let me hear, therefore, if
thou canst say the Lord's Prayer?"

A. "Our Father which art in Heaven;
Hallowed be thy Name. Thy Kingdom
come. Thy Will be done in Earth, As
it is in Heaven. Give us this Day our
daily Bread. And forgive us our Tres-
passes, As we forgive them that trespass
against us. And lead us not into Temp-
tation; But deliver us from Evil. Amen."

Q. Why is this called the Lord's Prayer?

A. Because it was made by our Lord Jesus
Christ, for the Use of his Disciples.

Q. Who is it that we call our Father?

A. God,

A. God, the Father of our Lord Jesus Eph.
Christ; of whom the whole Family in Heaven i. i.
and Earth is named. 14, 15

Q. What doth the Title of our Father remind you of?

A. It reminds me, that as on the one Hand I am subject to his Power and Authority, so I ought on the other Hand, to trust in his Goodness and Love; and in all Respects, to behave myself as a dutiful Child to his Father.

Q. Why do you say *Our* Father, and not *My* Father?

A. The Prayer was drawn up not for one, but for all Christians; and besides, it is an Act of Charity and Brotherly Love, to pray for all others as well as ourselves; and therefore I say *Our* Father, and not *My* Father.

Q. Why do you say, *Which art in Heaven?*

A. To shew that God is subject to none of the Weaknesses of our earthly Parents, but has infinite Wisdom to know what is fit and good for us; and has also infinite Power and constant Inclination to grant it.

Q. Can God be properly said to be in Heaven, rather than upon Earth? *Do not* Jerem.
I fill Heaven and Earth? saith the Lord, xxiii.

A. Though God is present every where, yet *Heaven is his Throne, and the Earth but his Footstool.* His Glory, and Majesty, and Holiness being more clearly manifested in Heaven, than they can be in this World.

Q. What do you mean by *hallowing* God's Name?

A. To

A. To hallow God's Name, is to reverence and glorify it as holy and sacred; and
 1 Pet. to *sanctify the Lord God in our Hearts.*

iii. 15. *Q.* When is God's Name *most truly and perfectly* hallowed?

A. When our Actions are directed to his glory, and we shew forth his Praise not only with our Lips, but in our Lives.

Q. *What Kingdom* do you pray may come?

John 1. 17. *A.* The Kingdom of *Grace and Truth*, which came by *Jesus Christ*; and I pray that it may, in God's good Time, be every where known and established in the World.

Q. What do you mean by doing *the Will* of God?

A. To do the Will of God is to submit to his Providence, and to obey his Commands.

Q. How can the Will of God be done on Earth, *As* it is in Heaven?

A. I pray not that Men may do the Will of God as perfectly, and in the very same Manner, as the Holy Angels do in Heaven; for that they cannot do: but I pray, that Men may perform his Commandments as sincerely, and submit to his Appointments as willingly; for that they can and ought to do.

Q. What do you mean when you pray for *Bread*?

Matt. iv. 4. *A.* I know that *Man cannot live by Bread alone*: and therefore I mean both Food and Raiment, and every thing needful and proper for my comfortable Support.

Q. Why did our Saviour add the Word *Daily*? *A.* To

A. To confine our Desires to what is commonly and daily necessary for us, according to our Condition of Life.

Q. Are *Riches* and *Abundance*, included in our daily Bread?

A. They are not: *For Man's Life consisteth not in the Abundance of that which he possesseth.* Luke xii. 15 We are not to pray for any superfluous Ornaments of Life, but only for the necessary Comforts of it.

Q. Why are you to pray *Day by Day*, for your daily Bread?

A. Because we cannot subsist a Day, nor a Moment, without God's Protection and Blessing.

Q. What Duties are required on our Part?

A. Diligence and Contentment. We must use our Endeavours, and be satisfied with the Success of them, whatever it be.

Q. What do you mean by *Trespases*?

A. A Trespals against God, is any Sin whereby we transgress his Laws; and a Trespals against our Neighbour, is any ill Treatment, whereby we hurt or offend him.

Q. Why is the Condition of *our forgiving others* added?

A. Because unless we be ourselves in a forgiving Temper, we are not qualified to receive Forgiveness from God. We are not worthy to pray for it. *If you forgive not Men their Trespases, neither will your Father forgive your Trespases.* Matt. vi. 15

Q. Doth God lead us into Temptation?

A. No: *For God cannot be tempted of Evil, neither tempteth he any Man.* James i. 13,

A. As

Q. Is there any *Duty* implied in this *Petition*?

A. Yes; we must strive against *Temptation*, avoiding every *Occasion* of it ourselves, and being careful not to lead others into it.

Q. What is the *Evil* you pray to be delivered from?

A. I pray to be delivered from the *Power* of the *Evil-one*, that is, the *Devil*; from the *Guilt* of *Sin*, and from the dreadful *Punishment* which is justly due to it.

Q. Hath the *Devil* *Power* to hurt us?

A. He can have no *Power* over us, if
 James we do not yield to his *Temptations*. *Resist*
 iv. 7. *the Devil, and he will flee from you.—Who is*
 1 Pet. *he that can harm you, if ye be Followers of*
 iii. 13. *that which is good?*

Q. Why do you say *Amen* at the End of a *Prayer*?

A. I say *Amen* at the End of a *Prayer*, to shew that I do sincerely and earnestly pray from my *Heart* for those *Things* that I have expressed with my *Lips*.

Q. What then is the *Sense* of the *Word* in *this Place*?

A. So be it: *God* grant that it may be so.

Q. These *Particulars* being explained, let me hear if thou knowest the *Purport* of the *Whole*, as it is explained in the *Catechism*:

“What desirest thou of *God* in this *Prayer*?”

A. “I desire my *Lord God*, our heavenly
 “*Father*, who is the *Giver* of all *Goodness*,
 “that he would send his *Grace* unto me,
 “and to all *People*, that we may worship
 “him, serve him, and obey him, as we
 “ought to do.”

Q. Where

Q. Where is that expressed?

A. In the Preface, and in the first, second and third Petition?

Q. How doth the Prayer direct you to go on in the *fourth* Petition?

A. "And I pray unto God, that he will send us all Things that be needful both for our Souls and Bodies."

Q. What is the *fifth* Petition?

A. "That he will be merciful unto us, and forgive us our Sins."

Q. What is the *sixth*?

A. "That it will please him to save and defend us in all Dangers, ghostly and bodily; and that he would keep us from all Sin and Wickedness; and from our ghostly Enemy; and from Everlasting Death."

Q. What is the Meaning of the Word *Ghostly*?

A. Ghost is the same as Spirit; the Holy Ghost, is the Holy Spirit; and Ghostly, is Spiritual: Ghostly Dangers are such as our spiritual Part, the Soul is exposed to; our Ghostly Enemy, is the Enemy of our Souls; that is, the Devil.

Q. Have you Reason to think, that God will grant all these Things that you have prayed for?

A. Yes; "This I trust He will do of his Mercy and Goodness; and therefore I say Amen. So be it."

Q. Is this the *whole* Prayer as it was composed by our Lord?

A. The Lord's Prayer is thus delivered by
St

St. *Luke*; and no Doubt, it is perfect and complete in this Form.

Q. Is there any Thing added to this in any *other* Part of the Scripture?

A. In St. *Matthew*, the Prayer concludes with a *Doxology*.

Q. What is a *Doxology*?

A. A solemn Form of praising and glorifying God.

Q. Why is it added to the End of this Prayer?

A. Because it contains an Acknowledgment of those glorious Excellencies which are the Ground both of our praying to God, and of our Trust that he will grant what we pray for.

Q. How is that Acknowledgment expressed?

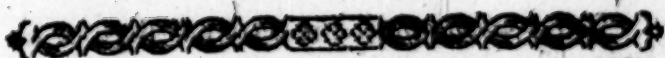
Mat. vi. 13. A. *For thine is the Kingdom, the Power and the Glory, for ever.*

Q. Do you remember any other Passages to the same Purpose?

1 Chr. xxix. 11. A. There are many such. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the Heaven and in the Earth is Thine. Thine is the Kingdom, O Lord, and thou art exalted as Head above all. Worthy art thou to receive Honour, and Glory, and Power. Allelujah, for*
Rev. iv. 11. *the Lord God Omnipotent reigneth.*
Rev. xix. 6. *the Lord God Omnipotent reigneth.*

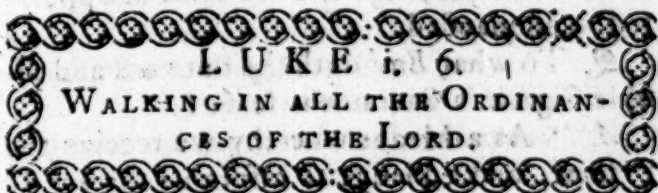
Q. With what Frame of Mind ought we to pray?

A. With all possible Attention and Devotion; with an humble Sense of our own Weakness and Unworthiness, and an awful Reverence of God's infinite Perfections.



PART V.

Of the Sacraments.



LUKE 1. 6.

WALKING IN ALL THE ORDINANCES OF THE LORD.

Q. "HOW many Sacraments hath Christ ordained in his Church?"

A. "Two only, as generally necessary to Salvation: that is to say, Baptism, and the Supper of the Lord."

Q. Why are these Sacraments said to be generally necessary?

A. Because they are not confined (like some of the pretended *Romish* Sacraments) to Persons of a particular Order, or in particular Circumstances, but are necessary for Persons of all Sorts; all being obliged to receive them.

Q. Are these two Sacraments absolutely necessary to Salvation then in all Cases?

A. Yes; where there is a Capacity, or Opportunity to receive them: But if either Capacity or Opportunity be wanting, the Sacraments will not be required.

Q. "What meanest thou by this Word Sacrament?"

A. "I mean an outward and visible Sign, of an inward and spiritual Grace given unto us."

Q. By

Q. By *whom* must the outward Sign be ordained?

A. The outward and visible Sign must be "ordained by Christ himself."

Q. What do you mean by *Ordained*?

A. Ordained, signifies the same as appointed, commanded.

Q. To what *End* doth the outward and visible Sign in a Sacrament serve?

A. "As a Means whereby we receive the same, and a Pledge to assure us thereof."

Q. You say, the outward and visible Sign is a Means whereby you receive the same: What do you mean by *the same*?

A. By the same, I mean that inward and spiritual Grace, that Improvement of the Soul, which is given us in the right Use of the Sacraments.

Q. What is a *Pledge*?

A. A Pledge, is what is given as a Security for the Performance of a Promise.

Q. How doth the outward Sign serve as a *Security* to us?

A. By being appointed by Christ, for that Purpose.

Q. "How many *Parts* are there in a Sacrament?"

A. There are "Two" Parts in each of the Sacraments: first "the outward visible Sign;" And secondly "the inward and spiritual Grace."

Q. Are *both* these Parts necessary to make a Sacrament?

A. They are; and where either of these Parts is wanting, there can be no Sacrament.

Q. Why

Q. *Why are both of them necessary?*

A. There must be an outward and visible Sign; for that is the Form of the Sacrament: and there must be something represented and signified by the outward Form; and that is the inward and spiritual Grace.

Q. "What is the *outward visible Sign*,
" or *Form* in Baptism?"

A. "Water, wherein the Person is baptized, in the name of the Father, and of
" the Son, and of the Holy Ghost."

Q. What Proof have you that *this* Form is necessary?

A. Our Saviour has commanded it. *Go ye Matt. and teach all Nations, baptizing them in the* ^{xxviii.} *Name of the Father, and of the Son, and of* ^{19.} *the Holy Ghost.*

Q. What doth the being baptized in the *Name of any Person* imply?

A. It implies, our being subject to his Authority, and dedicated to his Service.

Q. To *whose Service* are you dedicated by Baptism?

A. By Baptism I am solemnly dedicated to the Service and Worship of God the Father, who created me; to the Obedience and Imitation of Christ, the Son of God, who redeemed me; and to the Doctrine and Guidance of the Holy Spirit, which sanctifieth me.

Q. "What is the *inward and spiritual*
" *Grace*," signified and represented by Baptism?

A. "A Death unto Sin, and a new Birth
" unto Righteousness."

Q. What

1 Pet.
iv. 2. *Q. What is meant by a Death unto Sin?*
A. A Ceasing from Sin; that we should no longer live the Rest of our Time to the Lusts of Men, but to the Will of God

Q. What is the new Birth unto Righteousness?

Rom.
vi. 4. *A. The Meaning of this, is the leading of a new Life in Righteousness and Holiness, all our Days. We are buried with Christ by Baptism into Death; that like as Christ was raised up from the Dead, by the Glory of the Father, even so we also should walk in Newness of Life.*

Q. Is this new Birth necessary?

A. Yes: "For, being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace."

Q. How do you understand those Expressions?

A. By Nature we are frail, and prone to Sin, and by Sin are justly subject to the Wrath of God. But by Baptism, we are taken into the Covenant of Reconciliation with God, and intitled to his Grace and Favour.

Q. "What is required of Persons to be baptized?"

A. Two things are required; that is to say, "Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God, made to them in that Sacrament."

Q. Why are these Words added, Whereby they forsake Sin?

A. Because true Repentance is not only a Sorrow for Sin, but a Renouncing and Forsaking of it,

Q. Why

Q. Why do you add, *Whereby they steadfastly believe the Promises of God, made to them in that Sacrament?*

A. Because our Faith ought to be neither a blind nor a wavering Persuasion; but a firm Belief of God's Word, and a well-grounded Trust in his Promises, upon the Terms and Conditions of the Christian Covenant.

Q. "Why then are *Infants* baptized, when "by Reason of their tender Age, they cannot perform them?"

A. "Because they promise them both by "their Sureties."

Q. *What do they promise?*

A. The two Conditions required; Repentance and Faith.

Q. Who are their *Sureties*?

A. Their Godfathers and Godmothers; who solemnly promise both these Things in the Name of the Infants, "which Promise, "when they come to Age, themselves are "bound to perform."

Q. Is there any *Ceremony* appointed for young Persons to take that Promise on themselves?

A. Confirmation is appointed for that Purpose.

Q. What is *Confirmation*?

A. A public Declaration by the Person to be confirmed, that he willingly takes upon himself all the Duties of our holy Religion; and resolves to fulfil all the Promises that were made for him at his Baptism.

Q. What is the *Bishop's* Part in that Office?

A. The

A. The Bishop lays his Hands upon the Head of the Person to be confirmed, and solemnly prays, that God will give him Grace to keep his Resolution, and confirm and strengthen him in all Virtue and Goodness.

Q. When ought Persons to be confirmed?

A. When they come to Age.

Q. When may they be said to *come to Age*?

A. When they are well instructed in their Religion, and have a due Sense of their Obligation to practise it.

Q. How *often* is a Person to be confirmed?

A. But once.

Q. Why not oftener?

A. Because the Intention of it is, to ratify the Covenant made at Baptism, which can be but once administered.

Q. Is Confirmation a *necessary* Duty?

A. Not absolutely necessary; but, when duly and carefully performed, it is certainly of great Use and Importance; being a proper Introduction and Help towards the worthy receiving of the Lord's Supper.

Q. "Why was the Sacrament of the Lord's Supper ordained?"

A. "For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby."

Q. How was Christ's Death a *Sacrifice*?

A. Christ's Death completed the Design of all the Sacrifices under the Old Law; *for he was the Lamb slain from the Foundation of the World. And he is the Propitiation for our Sins.*

Rev.
xiii. 8.
1 John
ii. 2.

Q. What was *intended* by the Sacrifices under the old Law?

A. The

A. The Design of them was, to shew the heinous Nature of Sin; and to point out the Sacrifice which Christ was to make of himself upon the Cross, once for all, for the Sins of the World.

Q. "What is the *outward Part*, or *Sign* of the Lord's Supper?"

A. "Bread and Wine, which the Lord hath commanded to be received."

Q. *When* did our Lord command Bread and Wine to be received?

A. At the last Supper which he ate with his Disciples, before his Death.

Q. Is the Sacrament complete with Bread only, *without the Wine*?

A. No, certainly; for Christ commanded Wine to be received as well as Bread. Nay, if any Difference is to be made, it should seem to be in Favour of the Wine, his Expression being stronger with Regard to the Wine than to the Bread: *Take, eat: Drink ye ALL of this.* But neither the one nor the other can be laid aside; for both must be received, according to Christ's Command.

Q. "What is the *inward Part*, or Thing signified?"

A. "The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper."

Q. Are the Bread and Wine, *changed* into the *natural* Body and Blood of Christ?

A. No; that is impossible. The Body of Christ is in Heaven, not upon Earth.

Q. How then can the Body and Blood of Christ be *verily and indeed* taken and received?

H

A. They

A. They are taken and received in a spiritual Sense.

Q. Can they be said to be Verily and Indeed taken and received, when they are received only *Spiritually*?

A. Yes; for, by the Devotion of the Soul, the worthy Communicant receives all the real and true Benefits of the Sacrament.

Q. "What are the *Benefits* whereof we "are Partakers thereby?"

A. "The strengthening and refreshing of "our Souls by the Body and Blood of Christ, "as our Bodies are by the Bread and Wine."

Q. What is your Meaning?

A. My Meaning is, that as Bread and Wine have a natural Effect to strengthen and refresh the Body, so it is the proper Effect of this solemn Act of Religion, when duly and worthily performed, to strengthen and refresh the Soul.

Q. By what means doth the Lord's Supper *strengthen* and *refresh* the Soul?

A. By the spiritual Grace which accompanies the worthy receiving of it. It strengthens the Soul, by confirming us in Habits of Virtue; and refresheth it, by giving us a lively Hope of Acceptance with God, and of everlasting Happiness in the Life to come.

Q. What is *required* of them who come "to the Lord's Supper?"

A. "To examine themselves."

Q. Is that *necessary* before receiving?

A. Yes: St. Paul commands, *Let a Man*
1 Cor. examine himself, and so let him eat of that
ai. 28. Bread and drink of that Cup.

Q. Con-

Q. Concerning *what* must they examine themselves?

A. "Whether they repent them truly of
"their former Sins, stedfastly purposing to
"lead a new Life."

Q. Why must they *Repent*, before they come to the Lord's Supper?

A. Because they who wilfully continue in Sin have no Right to the Benefits of the Sacrifice of Christ's Death, which was offered up only for the Penitent.

Q. Are *Purposes of Amendment* for the Time to come necessary to the worthy receiving?

A. Most certainly. Without earnest Resolutions of a new Life, our Repentance is imperfect, and will not avail. We must not only *cease to do Evil*, but *learn* (and endeavour with our best Care) *to do well.* ① Isa. i. 17.

Q. What *else* is necessary?

A. To examine themselves whether they
"have a lively Faith in God's Mercy thro'
"Christ, with a thankful Remembrance of
"his Death."

Q. Why is *Faith* necessary?

A. Because Receiving is a solemn Profession of our Faith in the Mercy of God through Christ; and if we have not that Faith we are but Dissemblers with God, deceiving our own selves.

Q. Why must they be thankful?

A. A just Sense of the Benefit of Christ's Death cannot but stir us up to remember it with the utmost Gratitude and Thankfulness.

Q. What *Tamper of Mind* then ought they to be in at the Time of Receiving?

H 2

A. This

A. This holy Sacrament ought to be received, not with Sorrow and Dejection of Heart, but with Joy and Thanksgiving.—

Pf. lxx *Let all those that seek thee be joyful and glad*
4. 1. in thee. Rejoice evermore. Rejoice in the Lord,
Thes v and again I say, Rejoice.

16. *Q.* Is it necessary to examine themselves
Phil iv *in any other Particular?*

4. *A.* Yes: Whether they “be in Charity
 “with all Men.”

Q. Why is *that* necessary?

A. Because the Sacrament of the Lord's Supper is a Feast of Love; and they who are not ready to forgive those who have offended them, and to make Submission and Satisfaction to them whom they have offended, are not in a fit State to communicate.

Q. Is there any Passage of Scripture to that Effect?

Mat. v *A.* There is: *If thou bring thy Gift to the*
23. 24. Altar, and there remembrest that thy Brother
hath ought against thee, leave there thy Gift be-
fore the Altar, and go thy way; first be recon-
ced to thy Brother, and then come and offer thy
Gift.

Q. What do you mean by your Brother having *ought* against you?

A. I mean any one having any Thing to lay to my Charge; any Thing that I have done to injure or offend any Person.

Q. Is *this* all the Preparation that is required?

A. This is all that our Church requires as absolutely necessary; and, accordingly, They who are thus prepared, are invited to ‘draw
 ‘near

'near with Faith' (that is, with firm Trust and Assurance) 'and take this holy Sacrament to their Comfort.'

Exhortation
at Communion.

Q. Is not a certain Course of Devotion, as well as of Examination, necessary to our Preparation for this Sacrament?

A. Where there is Time for a Course of solemn Devotion, it ought by no Means to be neglected. But yet, they who live in the Fear and Love of God, sincerely endeavouring to do their Duty, need not be afraid to communicate upon any Occasion. To such as these, the shortest Warning will be sufficient, and the Service of the Church will furnish them with all the Devotions necessary for the holy Communion.

Offer the Sacrifice of Righteousness, and put your Trust in the Lord. Pr. iv. 5.

The END of the CATECHISM.

A PRAYER to be used by a CHILD in the MORNING.

O LORD God Almighty, Maker and Governor of the World; Th u givest me Life and Health, and all Things that I enjoy. I am thy Creature, thy Child, and thy Servant. I humbly bow my Knees before Thee, and thank Thee from the Bottom of my Heart for all Thy Blessings; but above all, for that I am brought up in the true Faith of Thee, and of Thy Son Jesus Christ.

I will remember Thee, my Creator, in the Days of my Youth, and study to live according to thy Commandments. Keep me, I beseech Thee, from every Thing that might hurt either my Body or my Soul; and be Th u my Guide, to lead me in the Way I should go, this Day and all my Life. Make

Make me dutiful to my Parents, humble and obedient to them that are set over me, careful to improve myself by their Instructions, thankful to my Benefactors, tender hearted to such as are in Distress, courteous and obliging to all, ready to be reconciled and to forgive, and in all Things to do unto others, as I would they should do unto me; that so I may daily grow in Grace and in Thy Favour, and at Length obtain Thy heavenly Promises, through Jesus Christ our Lord; in whose blessed Name and Words I pray, not for myself alone, but for all Mankind.

Our Father, &c.

A PRAYER to be used by a CHILD in the EVENING.

BLESSED and glorious Lord God, the Father and Preserver of Men; Thou art about my Path, and about my Bed, and spiell out all my Ways. [1] *Pardon, O Lord, whatsoever I have done amiss this Day, and so let the Fear and Love of Thee prevail in my Heart, that I may no longer follow my own evil Inclinations, but make it my Delight to do Thy Will.* Look upon me; this Night with thy Favour, and guard me by thy Power and Goodness, that I may lay me down in Peace, and take my Rest; for it is thou, Lord, only, that makest me dwell in Safety.

Preserve and defend likewise, I most earnestly beseech Thee [2] [*my dear Father and Mother, my Brothers and Sisters*] my Relations, Friends, and Benefactors, together with all that are under this Roof, and give unto us, and to all People, Grace to love and fear and serve Thee as we ought to do, that Thou mayest love and bless us, and make us happy in this World, and that which is to come; according to Thy Mercy in Christ Jesus, our only Lord and Saviour.

Our Father, &c.

[1] Here let the Child pause and recollect his Behaviour, that he may be accustomed to the Duty of Self Examination. Whilst he is so young as to say his Prayers, aloud before his Parents, let them remind him of the Faults which he has committed in the Course of the Day. If he has committed none, let him have due Praise, and be made sensible what a Comfort there is in Innocency, and a good Conscience; and in that Case, the Words in a different Character, are to be omitted.

[2] These Words are to be varied, or omitted, as Circumstances may require. A MOR-

A MORNING PRAYER for the Use of a SERVANT.

O LORD God of my Life, who makest the Out-goings of the Morning and Evening to praise Thee; My Voice shalt Thou hear betimes, O Lord: Early in the Morning will I direct my Prayer unto Thee, and will look up. Under the Protection of thy good Providence I laid me down and slept, and now rise up again, for thou hast sustained me. Blessed be thy holy Name; for that thou hast preserved me in the Darkness of the Night: Preserve me also, I beseech Thee, in the Course of this Day. Keep me, if it be thy Pleasure, from Sickness and bodily Accidents, but above all, from every Kind of Sin. Let me not forget, that I am always in thy Presence; that thine all-seeing Eye is upon me, and thine almighty Hand is over me, for my Good, or for my Punishment, according to my Behaviour. O let not mine Heart be inclined to any evil Thing. Let me not be occupied in ungodly Works with them that work Wickedness; but in such Things as are well-pleasing in thy Sight. O Lord, prosper thou the Work of my Hands upon me. O prosper thou my handy Work. From thee come all Blessing and Success in any Thing that we do: To thee be all Praise and Glory, through Jesus Christ our Lord.

Our Father, &c.

An EVENING PRAYER for the Use of a SERVANT.

ALMIGHTY God, who madest and governeest all Things; The Day is thine: The Night also is thine. To thy gracious Protection I commit myself, humbly beseeching thee to grant me such refreshing Rest and Sleep, as may best fit me for the Duties of the Day following. It is by thy good Providence, that the various Orders and Degrees of Men are appointed: Make me content with the State of Life to which it hath pleased Thee to call me, and thankful that thou hast any Way put it in my Power, by honest Labour, to earn my Bread. O let me not be so careful to rise higher in the World, as to advance myself in thy Favour. Pardon, I beseech Thee, the many Transgressions of my Life, [1] and grant me the Assistance of thy Grace and holy Spirit, that I may no longer be a Servant of Sin, or a Slave to any Lust; but make me so faithful and diligent, humble and obedient, both in the Business of my Place and in thy Service, that I may at last be found in the Number of those who shall enter into the Joy of their Lord.

[1] Here pause, and make a particular Confession of your Sins
O Lord

O Lord, send down thy Blessings, both Spiritual and Temporal, upon the King and all who are put in Authority under him, upon the Ministers of thy holy Word, and all Sorts and Conditions of Men among us, High and Low, Rich and Poor. More especially, I beseech Thee, to bless and prosper [1] *my Father and Mother, my Husband or Wife, or Children, with all that are near or dear to me: and also my Master and Mistress, with their Children and Relations, and all my Fellow Servants.*] Grant that we may all live together in Peace and Love; that we may all be partakers of thy Grace and Loving kindness in this World, and in thy good Time may enjoy eternal Happiness with thee in the World to come, through Jesus Christ our Lord. Amen.

Our Father, &c.

[1] These Petitions must be varied according to the Servant's Circumstances, or those of the Family he or she is placed in.

If at any Time repining and discontented Thoughts arise in your Heart, take Care to discourage them by such Reflections as these.

My blessed Redeemer, who is Lord of All, condescended to take upon him the Form of a Servant for my Sake. Why then should I repine at being a Servant to others? He left me an Example, that I should follow his Steps; and if the Son of God endured such Contradiction of Sinners against himself, shall I, who am a sinful Creature, be wearied and faint in my Mind, on Account of any Hardship or Crosses that can happen to me? No: I will bear all with Meekness and Patience. It is the Lord that maketh poor and maketh rich; but he is no Respector of Persons. If I faithfully discharge the Duties of my Place, I know that I shall be as acceptable to my God, as any that enjoy the highest Station. If I be found in the Way of Righteousness, I shall be exalted in due Time.

A short Prayer to be said, secretly, on going into the Church.

LET the Words of my Mouth, and the Meditations of my Heart, be acceptable in thy Sight, O Lord, my Strength and my Redeemer.

A short Prayer to be said, secretly, after Divine Service.

ACCEPT, O Lord, this my Duty and Service, and refrain my Feet from every evil Way, that I may keep thy Word.

F I N I S.

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Adversis servata Fides

Berwick